Wax

829 a small scale.

Everyone here knows the places in and the arrangement of the kampong and the district and the Larantuka town road. Perhaps only ten people know about the setup as far as Maumere, and probably only the guru is clear about the rest of Flores. Perhaps only two people know about the general arrangement of the geography of Indonesia. And except for a few place names and countries, no one knows about world geography.

One boy who is in the fifth grade knew the population of Indonesia, and he also knew the population of the United States! He was absolutely correct. Other people could not give this information, and as for other countries even he had no idea.

As usual we got a terrific reaction when we told them how few people there were in Holland. They muttered for several minutes. They said that two men in Wailolong and one in Leloba receive the mission paper. Perhaps ten other people borrow and read it.

[197] [204]

484 521 ●203 The very few people who have visited towns outside of Flores are loquacious in telling about their experiences, mostly limited to kampong life. Others listen to this, but there is evidently very little reaction.

178 632 651 There has been just about no change in the political structure in the last fifty years here. The kakang and all others were here long ago. The kakang has shifted from one kampong to another and that's about all. The traditional system of government has seen little change. Taxation started forty years ago. Now they pay a tax of fl. 1.00 for each animal killed for food, and fl. 10.00 for each animal killed for sale. (This just about stops any chance of a meat-selling market or animal industry.)

000 Today there are more meetings and greater

War

829 they only saw them run away when the Japanese
[648] came in. He then said something which was quite interesting: that it is not hard for even the illiterates here to understand the government of any land in the world, as they have had so much experience with a system of government here. All they have to do is imagine the alien organization in terms of their own political organization.

875 As for information spread about in regard to
● 203 politics and current events, Roy says that the guru do a lot of this. The people ask them questions, and they are really big men.

521 The people here do not talk much about poli-
829 tics. Even when they had the big day of celebrating independence and the flag was flown, after the main information about the Round Table Conference was out, the people began to talk about their gardens, etc. They know about Sukarno, because his picture is everywhere [the Hitler theme?]. The thing which really settled
[798] the rumor that the red and white flag is that of Islam was Sukarno's speech that all religions were free. Priests must have publicized this.

829 The local people know that Java is the center
203 of all Indonesia, but there is little talk about
521 this yet. Roy sees the importance in this of the complete absence of movies, radio, and the relative absence of papers. If the people had these, they would talk more (as do the backward Buginese who see movies of other lands and are curious about them).

794 Roy says that Catholicism does not mix itself
665 up with politics here at all. When elections are held, the priest says in church that they must be sure to choose the right man. At least, he insists that the church is not involved in politics. I tried to press Roy by telling him how the church tried to get another radja for Manggarai, because the present one, although

794 Catholic, has two wives, but he was adamant.
665 As for Mohammedanism, he says that they are dormant politically, or at least they have been until recently. Now that Dr. Sutomo is here he is becoming a kind of Mohammedan leader. However, the Mohammedans are few and they are important only in Kampong Baru. There was a
798 rumor here on the Japanese entrance that the
● 203 Japanese were Mohammedans. It went further to the effect that all Christians and pagans were to be killed. The theme was that you had better get your songko boys. There was a new version, when the red and white flag went up. It went that this was really the flag of Islam and that the Christians and pagans would have no voice in the government. He thinks that perhaps this rumor was started by the Mohammedans. It was here that he joyfully parroted several times my word desas-desus [whispering, rumors]. He learns new words fast.

178 The situation here is the reverse of the
797 usual thing. The Catholics are the radicals,
565 in the sense that they are against the old
177 things which are pagan, and the pagans are the
769 conservatives in the sense that they want to keep the old ways. This will change later, surely.

This led to a long talk about the entry of Catholicism here. Roy admits that he may be the most powerful factor in the fast and one hundred per cent conversion here. He said that the main reason was that he gave good lessons (ketranggan [interpretation, clarification, proof]) and the second reason was that he happens to be a real noble. The latter meant not only that he had a good name and respected rank, but that he was in close touch with and had real privileges in the pagan ancestral stuff. Indeed, his own rank depends on the ancestor cult. If he was willing to take a chance with the new

We.

665 The thought of a political career is absolutely absent. No one has it, not even the guru.

204 The one local paper, the mission bi-weekly
●203 "Bentara" (herald), is received by only one
212 guru in Leloba and two guru in Wailolong. It is read by perhaps ten other individuals in each place. It is very important, as it is the only paper here. The people are now in the habit of asking the guru what is in the paper. Thus the word of mouth is the main vehicle, but the feeble paper is an important item. The only books here are school books and religious books. Adults read only the latter, and not for fun. However, they love stories, and he is sure that a library would be deluged with readers. Literate adults over thirty or forty are rare. Younger people are mostly literate. There is
[207] no radio here at all.

582 There have been no changes in the marriage
593 system to speak of in the last half century.
858 Roy says there have been few changes in the
888 family either. I tried to ask if the children are less respectful or obedient now, but he said no. I tried to get this by the religious conflict, but he is adamant that it never split up families. Even here there was never a loss of respect for the elders, even though they were pagans and the children were Christians. And the elders, although their hearts were sick, never tried to force their children to follow them. They were just not violent. There was never a case of disowning. He said a parent would be ashamed forever if he had done so, and indeed it was quite unthinkable. They love children so much that, though they might try to talk with them, if a child remained firm always a child would get its will. The parents would be ashamed of any open or loud conflict. They might have troubled hearts, but that's all. Although they might try reasoning with them, they would go no further.

R

197 can speak Lio, but Lio people have a hard time to speak Ende, as the latter had difficult phonetics.

212 Today eighty per cent of the population is literate.

203 Very few of the people here read, and the
204 only paper that comes here is the mission "Bentara." It is seen only by the kapitan, the assistant, and the guru. Others ask them what is in the news. If there were more papers, more would read. For the first time, the Information Office (Makassar) monthly "Pandji Negara" came here just now.

The only books here are religious books, and these have to be bought (prayer books). In
217 Ende, the mission has a library and there people can borrow, but no one here does. If they had a library here, plenty would borrow books, because they like stories.

204 The assistant is sad about the lack of newspapers. They would like the reading material they provide, he thinks.

212 As a rule, they do not even write letters, because very few of them ever leave. The Ende script is not used. Bapa Ketjil, for an unfathomable reason, got a man from Ende to teach him a little of this lontar script two years ago.

563 The Chinese family here speaks Chinese and
197 Ende. The man of the family also speaks Lio. The Savu learn to speak Ende fast, but they speak Savu at home.

185 The belief today is that everyone must have
212 literate children, but there is not much thought about foreign languages, except that they know that they now must have Malay. There
[207] is no radio here and few have ever heard one.
546 About once a year some of them happen to see a movie in Ndona or Ende, but the great majority of people here have never seen one.

We

000 that is all.

166 609 567 614 769 There are no rites for ordinary folk who just enter the kampong. In the old days, however, when new slaves came in they had to have rites in order to tell the ancestors that they were new members of the clan. This pretty well clinches the slave entering va'u matter. They just do. This is why the former slaves are members of the clans. Only those on the inside know who is who. The longer the time gets from slavery days the more it is not brought up.

563 443 793 The only Europeans here are the pastors. The traders are Chinese and Arabs and natives. The business of the occasional Chinese pedlar with his coolie is quite usual here. They stay usually for only a few hours.

The pastors tell stories to the local people about Europe, etc. The Chinese who are regular [203] pedlars have been in Manggarai for a long time, and they spread some news.

484 In these local kampongs everyone has been to another kampong. The women go outside their own kampong less often and do not go so far [438] away as the men. Men go out to trade horses, buy tobacco, etc. During the Japanese occupation they ranged far in order to buy cloth, etc. However, all of this was within Manggarai. All have been to Ruteng.

All have been outside Rahong, as they have been to Ruteng. At least fifty per cent of the local population have never seen the sea. One person has gone to Ende, and two have gone [167] to Kupang as soldiers. One went to Makassar to work. The Japanese took several to Riung to work, but most of the people have never left Manggarai. No one from here has ever left Indonesia. In all Manggarai, the assistant thinks only one person has ever left Flores. He is a pastor, I think.

We

20 weeks before the letter from the pastor about it reached the assistant.

[202] There are no regular messengers, but when, formerly, the dalu were sending orders, a messenger with a kris brought the orders. The kris showed that he had the authority of the dalu. Even today a bearer of news of death carries a spear (yesterday one was going about here with a spear). Formerly, if there was a war, a messenger carried a tomato leaf and firewood. The assistant remembers in 1931 seeing the last one of these messengers, when Pau was all ready to go to war against another kampong. The police heard of this and stopped it. It was a border dispute.

● [203] There are no markets and no heralds here. News travels by rumor. As yet there are no local "authorities" on the news front. The bulletins from Makassar are posted in the school at Tjantjar.

484 There are no sailors from this village at all, but plenty of the men go out to trade. However, they do not go far away.

829 In regard to interest in news, the local attention is directed to Veol and Rahong events and somewhat to those in Manggarai. Little is known about the rest of Flores or Indonesia, and nothing about the world. The war opened the doors only a crack, which is really inconsiderable. It is evident that this opening did not hit very hard here. And the effects of the Indonesian revolution have hardly hit here either. It is increasing a bit here now, but the tempo is still quite slow. This is simply a very remote place, and this kampong is especially remote. Just imagine those farther off.

In regard to the rest of Indonesia, some of the people know only various place names. Concerning the rest of the world, many, perhaps